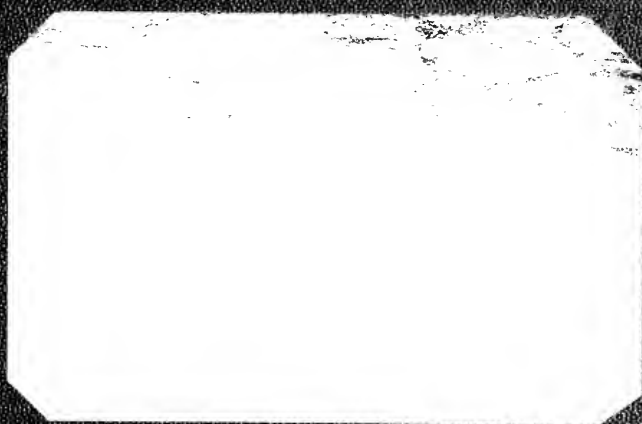


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Class 14

Book 424

Mrs. R. L. Umbel
HISTORICAL SERMON,

PREACHED BY THE

REV. JOHN W. LEEK,

RECTOR OF ST. MICHAEL'S CHURCH,

MARBLEHEAD, MASS.,

At the Occasion of its 158th Anniversary

ON

ST. MICHAEL'S DAY,

SEPTEMBER 29TH, 1872.

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PUBLISHED BY REQUEST.

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PEABODY :

PRINTED AT "THE PEABODY PRESS OFFICE," WARREN BANK BUILDING.

1873.

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HISTORICAL SERMON.

TEXT. — Psalms LXXX. 14 and 15 verses. "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine: and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself."

These words were written and this psalm was sung when, after years of wicked departures from God and unholy alliances with idolaters, the two kingdoms of Judah and Israel were invited by King Hezekiah to assemble in Jerusalem in the Holy Temple he had cleansed and there keep a solemn passover before the Lord.

His invitation was accepted and a repentant and grateful people rehearsed the mercies of God, offered freely their gifts upon the altar and poured their treasures into the holy coffers, while their prayers ascended in fullest recognition of the Divine mercies and in humble supplication for His return and holy blessing to His church and people.

In the spirit of this prayer and with many things in our history analagous to the condition of the church in Jerusalem, so pathetically described in the preced-

ing verses, viz:—“Thou hast brought a vine out of
 “Egypt: thou hast cast out the heathen and planted
 “it; Thou preparedst room before it, and didst cause
 “it to take deep root, and it filled the land; the hills
 “were covered with the shadow of it, and the boughs
 “thereof were like the goodly cedars; she sent out her
 “boughs unto the sea, and her branches unto the river;
 “why hast thou then broken down her hedges, so that
 “all they which pass by the way do pluck her? The
 “boar out of the wood doth waste it, and the wild beast
 “of the field doth devour it,”—in this spirit of the
 prayer of our text do we stand on this holy feast of
 “St. Michael and All Angels,” to celebrate the 158th
Anniversary of the Oldest Parish Church in New En-
gland, “ST. MICHAEL’S OF MARBLEHEAD.”

In the year 1628. “The Dorchester Co.,” of England,
 settled Salem and Marblehead jointly as a “fishing sta-
 tion and plantation,” with Capt. John Endicott as agent,
 and Rev. Mr. Lyford as minister. Roger Conant, with
 Mr. Lyford, had two years before commenced a settle-
 ment by removing from Cape Ann to Bass River, now
 Beverly.

In 1649 Marblehead was incorporated as a distinct
 settlement, and it soon became a very important “fish-
 ing station” and commanded a large and profitable
 trade with foreign parts, especially Bilboa, Spain; so
 that, at the commencement of the Revolutionary War,
 this town had become “the *second* in the colony both
 in population and wealth,” having about 40 ships, brigs
 and other vessels engaged in the foreign trade.

“As to its numbers and opulence,” says the Rev. Mr.
 Stone of this time, “it swarmed with inhabitants, was

“ a pattern of industry, flourished in trade, and abounded in wealth; from hence, as from a fountain, streams of wealth flowed out, which greatly enriched the vicinity, and penetrated far into the country.”

These were the days when Spanish doubloons were plentiful, and it is scarcely credible now, yet such is the truth, when English oppression first began to be felt in Boston and her port was closed, Marblehead made contribution to her necessities of fish, oil and money to the amount of \$1500.00.

In 1775 Marblehead raised, equipped and furnished for the Colonial Army at Cambridge, a full regiment of 1000 men: and at this time St. Michael's Church was strong and prosperous, and had an influence far beyond the limits of the town.

As early as 1707, measures were taken and a subscription raised to build a church in Marblehead, to be used for the worship of God, according to the “Liturgy of the Church of England.”

Salem had no church till 14 years later, and “King's Chapel,” Boston, was built in 1689, under the patronage of King Charles II. and “Queen Anne's,” Newbury, from which came St. Paul's of Newburyport, the church which had the honor of giving to Massachusetts its *first* Bishop, built in 1711, were the only churches in Massachusetts. And “Old Trinity,” in Newport, Rhode Island, was the only other in all New England.

In 1714 the people sent the following petition to the venerable and useful Society for “The Propagation of the Gospel in Foreign parts,” founded in London in the year 1701. Of this petition, Dr. Humphrey, the honored secretary in 1728, remarks: “The inhabitants of

“Marblehead, in the year 1714, sent the following petition to the Society, which speaks the hearty disposition of the people, when they set up the Church of England worship; and this upon the proof of many years’ experience, appears plainly to have been no sudden heat or start of zeal; but a well grounded sense of the excellency of our Church, since they have continued in the same spirit ever since.”

This is the petition:—

“*Whereas*, your petitioners out of a just esteem for the excellent constitution of the Church of England, both in its Doctrine and Discipline and Form of Government, have subscribed sufficient sums of money towards the erecting of a building for the service of ALMIGHTY GOD, according to the manner of worship prescribed in the Church of England; your petitioners humbly desire the Honorable Society’s favour and encouragement, in sending a minister to them with all convenient speed, with the usual salary allowed their missionaries.

“*Of what consideration* your petitioners are, will be seen by the number of their names and the value of their subscriptions underwritten. We must also add, that the town of Marblehead (next Boston) is the greatest place of *trade and commerce* within this province, daily adding to their numbers, persons chiefly of the Church of England. And by the blessing of God, we have a certain prospect, that the Church here will be every day increased and flourish more and more.

“Upon these accounts, we hope the Venerable Society will be pleased to grant our requests, and your peti-

"tioners shall always pray for the Society's prosperity and success in all their great and glorious designs."

To this petition, Dr. Humphrey adds the following:—

"It must be noted here, *the people* did fully perform what they promised; and the sum intimated in their petition for 'Building of a Church,' was no less than £416, subscribed by 45 persons, and the people have continued constant to this present time, in their firm adherence to the Church of England."

The earliest records preserved of this parish are in the year 1716. In them are found the names of 34 persons called "*Benefactors*," credited with subscriptions to the amount of £175.

Dr. Humphrey says 45 persons signed this petition, and that they had subscribed £416 for the "Building of a Church," which amount is fully corroborated by other testimony, hence the 34 names preserved in the Records must be those of such *Benefactors* as pledged themselves to the support of the clergyman.

This is the honored list, viz:—

Col. Francis Nicholson,	Capt. John Varnam,
Capt. Arthur Savage,	" Wm. Atwood,
" John Thomson,	" George Woodhouse,
" Joseph Frazee,	" James Fendall,
" Richard Chisman,	" Patrick Aikman,
" Abraham Winter, Jun.,	" Thomas Gallop,
" Jonas Motts,	" John Brown,
" Thomas Moray,	" Th's Wanmouth,
" Benjamin Johns,	" Wm. Bushill,
" Endymion Walker.	" John Knowlton,
" John Brausecomb,	" Walter Boswell,
" Francis Franklin,	" Robert Bodicome,

Capt. Samuel Paer,	Capt. Richard Showers,
" Joseph Wright,	Mr. Henry Whilton,
" John Liscomb.	" Wm. Stacey,
" George Richards,	" John Barnard,
" John Martin.	" Sam'l Ingerson.

The remarkable fact appears in this record that all but *four* of the gentlemen are titled. Twenty-nine of them were sea captains, and the one whose name heads the list was an English officer with the rank of *colonel* and who was afterwards appointed Governor of South Carolina — Col. Francis Nicholson.

To him was given the privilege, after he removed to South Carolina in 1722, of naming the church. From this christian gentleman came that honored name, "St. Michael's," which, through all these years, has reminded us of the faith of the church in those "ministering spirits" of God, which are "sent forth to minister to them that shall be heirs of salvation."

In response to the urgent petition, we have read the "Society for the Propagation of the Gospel in Foreign Parts," sent as missionary to Marblehead, the Rev. William Shaw, who remained three years, and then, in consequence of failing health, asked and obtained leave to return to England.

The next year after, the Rev. David Mossom was sent from England and for nine years he did faithful work both here and in Newbury, where he ministered also in 1720 after the death of the Rev. Mr. Lucas.

The result of his labors was highly encouraging. The first two years in Marblehead the number of communicants was doubled — "thirteen grown persons had been baptised and seventy infants." In 1725 he reports to

the Society in England: "The number of communicants has increased to fifty and a *whole family* in Salem *had conformed* to the Church."

In 1727 Mr. Mossom removed to accept the rectorship of St. Peter's Church, New Kent County, Virginia, where he became the pastor of the revered Washington, whom he afterwards united in marriage to Miss Custis.

The next missionary was the Rev. George Pigot, who had been successful in establishing Christ Church in Stratford, Connecticut, in 1723, and also grandly useful in Providence and Bristol, Rhode Island, where he labored until 1727, when he removed to Marblehead and remained nine years, and until ill health compelled him to resign. His wife was buried here in 1751, and Mr. Pigot died in England or on the passage. Of him the Rev. Jno. N. Norton, in his life of Bishop Bass, says:—

"Mr. Pigot's course of usefulness was interrupted in 1738 by domestic sorrow. A fearful epidemic broke out in Marblehead, (the small pox,) carrying off about 400 of its inhabitants, and among them, and within three weeks, *four* of the missionary's children. In the midst of his affliction, Mr. Pigot went to visit a poor parishioner, who was confined to a sick bed, and falling upon a ridge of ice, he broke his left arm. A second time, in the course of the summer, he fractured the same arm, and with health and spirits shattered, he sought and obtained leave to return to England."

This is the sad history of a most devoted man of God, and it is with sorrow profound that we turn to an autobiography, which is frequently quoted and credited as a history of the times, viz:—that of Mr. John Barnard. He characterizes Mr. Pigot as a "worthless

“man, who, for some reason known to himself, anon ran away from his people.” Of the Rev. Mr. Shaw, this same writer says “He was a poor, mean bigot.” And like to this language does Mr. Barnard use towards all the earlier rectors of this church, with how much fairness may be judged from the record of Mr. Pigot.

For four years after the decease of Mr. Pigot, the church was without a minister, sustaining its services by lay reading until 1740, when the Rev. Alexander Malcom, of Scotland, was made rector. He remained nine years, and then removed to Maryland.

In 1753, the Rev. Peter Bourse took the charge of the parish, and remained its honored and highly successful minister until his sudden death in 1762. His tomb is in our church yard, and his memory is precious.

This good man was succeeded by the Rev. Joshua Wingate Weeks, under whose rectorship continued prosperity resulted, until the Revolutionary War swept its fiery flood over the land, affecting no place on the continent more seriously than Marblehead.

Her commerce was destroyed; her loyal men flew to arms; all her wealth and resources were engaged to sustain the “Declaration of Independence.” British ships, loaded with armed foes, passed her harbor almost daily and so near that the faces of red coated soldiers could be seen from our Neck. Hundreds of men and thousands of dollars were, during this trying period, sacrificed upon our country’s altar. And when the war ended, the people were impoverished and in mourning for the hundreds of slain fathers and brothers.

Up to this time, St. Michael’s Church had highly prospered, nobly sustaining all the services at home

and aiding to build the church at Pownalborough, Me., under the labors of the Rev. Mr. Baily. The imperfect records give us a list of 1901 baptisms; and Mr. Weeks says, in his report to the S. P. G. F. P., in the year 1778:—

“The church of Marblehead, before these unhappy times, was large. Almost all the young people of any note in the town, flocked to it, and there was no testimony of their love and esteem which they were not ready to give me. It grew up under my ministry to a very flourishing state; but the breath of rebellion made it wither away in a very strange manner. Some, terrified by the threats of the rebels, were afraid to attend it, and others, growing disaffected to government, spontaneously left it. There were only about fifty (!) families on whose fidelity I could rely, as they were still attached to our constitution, both in church and state.

“For nearly a year after Independence was declared by the Congress, they generally attended divine service in the church where I constantly used the Liturgy, till the General Assembly made a law against it; when it was judged best for me to desist. Mr. Gilchrist, of Salem, shut up his church at the same time. After this I frequently visited my flock from house to house and instructed their children and comforted them in their troubles, and endeavoured to encourage them in their religion and loyalty.”

In reading this extract, it must be borne in mind, that, although Mr. Weeks was born in New England, he received Holy Orders in England, and thereby took his solemn oath of allegiance to the crown. He and his

church, by Constitution, Liturgy and Sacred Oath, were loyal to the British King. "*God preserve the Church and King,*" was the formal ascription with which all vestry meetings were closed. It is not strange, therefore, that in these revolutions and overturn of the government, that a minister holding such obligations and using the prescribed form of Liturgy which daily prayed for the Royal King, should become an object of suspicion.

Mr. Weeks had finally to flee to Nova Scotia, and the church was closed for a time and then re-opened in 1780, with lay reading by Mr. Woodward Abraham, which condition of things existed until two years after the American Constitution was adopted. And yet, notwithstanding all these troubles, 120 candidates were presented for confirmation on the first visit of Bishop Seabury, in the year 1787.

We pause now and look back over the record from 1714 to 1776 — a period of sixty-two years — and find much to cause increased faith in God and sorrow for man. This church represented a principle, not a passion; a *kingdom*, and not an *idea*; and it stood in this new land as the representative of Law and Order in the kingdom of God and loyalty to the "powers that be" in the government of men.

An unfortunate political contest had arisen in England during the reign of Queen Elizabeth, between Conformists and Non-Conformists. The Puritans opposed the vestments and ceremonies, not because they hated them, but because the men in power sustained them. The long struggle for supremacy ended in Puritan defeat in England and their transfer of the venom

and passion of the contest to these shores. They came here for "freedom to worship God," (?) and were sternly sincere in their worship and inflexibly severe in their punishments.

But while they fled to America that they might in freedom worship God, that freedom was not for years awarded to others. Quakers were hung, Baptists and Episcopalians banished. Isaac Allerton was driven from Marblehead, and John and Samuel Brown from Salem—the first because he was a *loyalist*, and the others because they were *churchmen*, and though they attended Puritan worship, read the Prayer Book in their own houses. These men, who hung and drowned respectable people accused of witchcraft, did not willingly consent that the Church of England should be established here. They felt themselves aggrieved children cast out by their mother, and "stood with scowling brows and "sturdy arms to repel that mother from their shores."

In 1646 a few church people asked the privilege of establishing worship, according to the Church Liturgy, in Boston; for which they were decidedly rebuffed, and nothing of the kind was allowed for twenty years after.

When the church was established in Marblehead, all its communicants, as well as congregation, were taxed to support the "Standing Order," or Puritan worship. This tax was levied and collected till the year 1722, although repeated and respectful appeals were made to the "selectmen" of the town; and not until the interference of Gov. Shute was obtained, was the burden removed. Of these times we need not speak now, however; for in the heat and excitement of days when hot blood was rushing constantly to new and mighty deeds,

many things were done over which, in charity, we must draw the veil.

St. Michael's Church now stands an exotic in a strange land. Her noble founders are now stigmatized as *tories*. Her Constitution is reckoned adverse to Liberty, and her Liturgy a relic of Papacy and aristocracy.

The Royal Coat of Arms which had surmounted the reredos and altar, had been taken down, and the Spread Eagle of America had been put in its place. And, Oh! saddest of all, the Cross, the divine monogram of Christ and Saviour, as well as emblem of His suffering and death vicariously, was forbidden. Timidly and compromisingly all over the land did Churchmen sweep away from the Prayer Book not only those suffrages which pertained to the English Government, but, alas! too many of the ancient *symbols* which for eighteen centuries had taught "the faith once delivered to the "Saints."

Here, the Congregational minister was consulted concerning the calling of a Rector for the church which, in all his instructions and prejudices, he must deny. And the man who had interfered even, by writing to Dr. Gibson, the Lord Bishop of London, to prevent the ordination of the useful and honored John Checkley, whom the parish of St. Michael's desired to elect as rector, was taken into the councils of the vestry.

For many years after the Revolution, the history of the parish is one of sad struggles and sorrowful experiences. It was difficult to procure an efficient clergyman on the limited salary the church could offer. The war left Marblehead impoverished, and the ministers, with the people, were called to suffer many privations

and sorrows. Then, too, those clergymen who could be obtained on the small salaries, soon failed to attract enough people to their ministrations to obtain even a meagre support.

The Rev. Thomas Fitch Oliver was the first rector after the Revolution. He remained five years, and was then told "that the parish was no longer able to pay "his salary."

He was succeeded in 1791 by the Rev. William Harris, who had been a teacher in the academy and had officiated in the church as lay reader. He was, by request, "Ordained Episcopally" and settled at a salary of "sixty pounds sterling per annum and the *unmarked* "money in the contributions," which amounted altogether to but about \$300 a year. He remained eleven years and resigned, much to the regret of the parish, and went to New York city.

After him, came the Rev. James Bowers, on a salary of \$500 per annum, who remained nine years, and was then informed that "the people were dissatisfied," and in December, 1811, was requested to resign, with a "continuance of his salary and the use of the glebe "until Easter."

In 1813, the Rev. John Prentis Kewley Henshaw, afterwards Bishop of Rhode Island, was settled on a salary of \$500, and the promise of \$200 more from Bishop Griswold. He remained but one year.

For four years after there was no rector, save the Rev. Joseph Andrews, who for four months in 1816, had the cure, to the great satisfaction of the parish. He resigned, much to the people's regret, to go as missionary to the foreign field.

In 1818, the Rev. Benjamin Bosworth Smith, now presiding Bishop of the United States, and then just ordained, accepted the rectorship, after officiating eight months, at a salary of \$400 and the use of the glebe.

The parish was greatly embarrassed when he was engaged, and the business of the town was prostrated by the two wars and the raging of the small pox, before alluded to, and before one year had passed financial trouble and the lack of confidence between the rector, vestry and the parish compelled Mr. Smith to resign in a very sad and complaining letter dated June 24th, 1819, which is preserved among the records of the church. His resignation was accepted, and the sum of \$400 was borrowed to settle his claim of salary, for which the glebe was mortgaged—an act done without the legal consent of the parish, and which led in the end to its alienation from the church.

It was on the Fourth of July of this sad year, 1818, that the sweet-toned church bell was *sawng* to pieces ringing for Independence. And now, without a bell and without a rector, and staggering under untold embarrassments and difficulties for twelve years, the church had hardly a name to live. Several fruitless efforts were made to secure the services of a rector. In 1823 the Rev. Lott Jones officiated for a few months.

From 1825 to 1827, the Rev. Thomas S. W. Mott was rector; but in April, 1827, he was informed that “the state of the parish made it impossible to assure him his salary.” He thereupon resigned, and then the church was positively closed, and very few persons supposed that it would ever be opened again for liturgic services.

Five sad years now passed during which no bell called to prayer, and no sweet declaration assured the people that "the Lord was in His Holy Temple." The rich vessels of our Holy Communion Service lay open to sacrilegious or pilfering hands. The church key hung behind the water-spout, and whoever pleased might open and enter the sanctuary of God. Truly "the wild boar out of the forest did waste her," and yet, to the credit of Marblehead be it spoken, that though scattered and thrown aside as useless, the Holy Communion vessels were all preserved but one of the ancient chalices, and from these time-honored and God-preserved vessels we this day received the "Blood of the Everlasting Covenant."

In 1821, the glebe, having become hopelessly involved, was sold, illegally, by those who acted for the church, and thus was lost the fine rectory and lot which, for an hundred years, had been the property of St. Michael's parish; and the next year, viz: 1822, an effort was made to alienate the Church also from Episcopacy. At this time, the Channing movement was sweeping through the Congregational Churches of New England. The Second Society, here, became Unitarian, and the Hon. William Reed, being a member thereof, and a gentleman of influence, as well as strong in the faith and worship taught by the Puritan fathers, and furthermore, believing, doubtless, that it would never again be possible to revive the Anglican worship of St. Michaels, he bought pews, became a proprietor and vestry-man of the church, and soon obtained a vote of the surviving proprietors to petition the Legislature to repeal the old charter of 1799, and to re-charter the

church as a "Congregational Meeting House." In this movement Mr. Reed seems to have had no decided opposition from the proprietors of St. Michael's, except from Dr. Drury, an old and influential warden and from that sturdy and brusque old sailor, Captain Trevot, who with an earnest expletive declared "*It should not be done.*" The aid of the Bishop of the diocese, and of the Rev. Mr. Carlisle of Salem, was invoked, and the churchmen of Boston, becoming greatly interested for the dear old church, the measure failed before the Legislature; and thus again was preserved to us "*the faith once delivered to the Saints.*"

By this effort to alienate the church from its Apostolic faith, the zeal and influence of a most noble band of christian women was provoked, who, with ceaseless toil and prayers, besought the people here, the churchmen in Boston and the Bishop of the diocese for aid and influence in procuring a clergyman for the parish so rich in precious memories. Their efforts at last prevailed and on the first Sunday in Advent, December, 1831, the Rev. Joseph H. Price officiated. The dear old altar was uncovered once more, and the long-neglected Holy Communion was celebrated.

There are several communicants yet living who remember that day, whose hearts leaped for joy as an inviting bell once more called to worship, and whose tears flowed in gratitude to God as they saw a goodly company gather to the holy and revered sanctuary; among them one who ever after was a hearty benefactor of the church and to whom and his family St. Michael's has ever since been indebted.

These noble christian ladies continued their labors

and by organizing in due time the present "Parish Aid Society," have ever since, by their successors, been "helpers of the joy" of the ministers of the parish, and also in the care of the sick and the poor, like those pious women whom St. Paul commended to the church in Rome, "Succorers of Many."

Mr. Price officiated about six months, and then the Rev. Geo. V. C. Eastman was settled as rector on a salary of \$500; but at the end of one year he found it necessary to resign. He was followed in 1833 by the Rev. Wm. H. Lewis, now Rev. Dr. Lewis of Watertown, Conn., whose published sermons on the Christian Year have made him well known and distinguished. For *seven* years Mr. Lewis's ministry continued and was highly acceptable to the people and profitable to the church; a large congregation being gathered and 85 communicants added. But on his resignation many "*fell away*," showing that attachment was to the *man*, the minister and not to *Christ*. And the Faith and Discipline were less regarded than the popular currents which threw men into communion without examining or understanding the *true* grounds of christian fellowship.

The Rev. John P. Robinson, for two years; the Rev. Moses P. Stickney, for five years; the Rev. Nicholas Powers Tillinghast, for a few months, and the Rev. Edward Ballard, for three years, filled up the interregnum of 18 years between Mr. Lewis and the Rev. John B. Richmond, who also for seven years was acceptable and popular. *Popular* with all as a preacher and acceptable to the people not communicants of the church, and once

more Old St. Michael's was well filled with the inhabitants of the town.

Mr. Richmond resigned at Easter, 1858, and the Rev. Edwin B. Chase succeeded in 1860, and the Rev. Wm. R. Woodbridge in 1867, both of whose ministries are so well known as to need no notice at this time. A year passed without a rector, although services were constantly kept up, when your present incumbent was so cordially and unanimously elected.

And now behold! are we all here before God this day, with our grand old Liturgy intact, with the ancient symbols preserved, and the Old Faith gleaming bright as an altar fire! And with the prayer of our text most heartily uttered, "Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself." We utter the prayer in faith, too; for our people, instructed by Mr. Chase and encouraged by Mr. Woodbridge, have learned the scripture method of *voluntary weekly offerings*. And as the system is better understood and more faithfully and exactly followed, it is relieving our long-time embarrassed treasury and Christ is receiving His own of the temporal gifts of the people, and is returning an hundred fold of spiritual blessings into their hearts.

We are yet a feeble flock, it is true, but thank God we are *united*, and it only needs that we keep "looking unto" and *working* for Jesus, that we respect, honor and teach uncompromisingly "*The Faith*" without controversy and without apologies; but holding up the *Cross* high above men, follow it ourselves and say to all,

"This is the way ; walk ye in it and ye shall find rest to your souls."

It ought to be stated here, to the credit of the vestry and congregation of this church, that unasked, they have in the past week notified their rector of an *increase* in his salary. God bless the people and make this the omen of grander results.

My task is done. I have searched the records and studied the history of the church and of the *times* and *trials* through which she has passed, and I look on her now and say, Dear, hallowed temple ; sanctified by faith and toil and tears ; every timber, plank and board and nail represents to us the devotion of our fathers to the truth ; while the ancient Reredos, with its Credo and Law, its Christ and Jehovah, and the solid and sacred Communion Service, with the ancient and brightly shining Chandelier ; with all the holy dust of the buried saints around us, bid us "Go on unto perfection," and never rest until "Hallowed be thy name," and "I believe in Jesus Christ His only Son our Lord," be taken up as the prayer and the creed by all whom St. Michael's bell can call and her sacred aisles can hold, who shall have gathered to say "Unto Him that loved us and washed us from our sins in His own blood ; to Him be glory and dominion forever and ever. Amen."

A D D E N D A .

The present form and appearance of the church building gives a very imperfect idea of the original. At first it was exactly square, having no vestibule, but entered by two doors—one on the south, the other on the west side—which each led to broad aisles, crossing each other at right angles. The pews were square. The Altar and Ancient Reredos were at the head of the aisle which terminated in the east, and the ancient pulpit, of a wineglass pattern, with a prayer desk in front, were at the northern terminus. The ceiling was in the form of a St. Andrew's Cross, corresponding to the form of the aisles, and supported by four solid oak columns. The roof had seven gables—three on the east, one on each corner of the west side, with the tower surmounted by a handsome spire in the center, and one each on the north and south sides. This original form of the roof can now be seen under the present peculiar shaped roof which was made thus, simply to cover the other, when an addition was made in 1728.

The entire frame was of oak, gotten out in England, from whence all parts of the house were brought, and we cannot, in reviewing the history of this wonderfully preserved temple, but regret that the original form, which must have been of the best type of English parish churches, has been marred.

In 1728 an addition of fifteen feet was made. In 1764 a gallery was built on the west side under the tower for an organ and choir loft. In 1833 very extensive repairs were

made. The altar and reredos were moved to the north end. The pulpit and reading desk were placed on opposite sides of the church and slip pews were put in. In 1844, the *Ladies' Parish Aid Society*, by their own efforts, with the *consent* of the vestry, erected the present commodious Chapel and Sunday School Room. In 1858, the walls were frescoed, the ceiling tinted and the wood work grained in imitation of English oak, and gas and a furnace put in, and the roof re-shingled, at a total expense of \$2,100.00. Other improvements have been made from time to time, mainly by the efforts of the ladies of the Parish Aid Society, so that the dear old church is well preserved and in good order.

Its greatest drawback at this time is its insufficient entrance. By some previous mismanagement, the church stands on no street and can only be reached by an alley way twelve feet wide running up from Washington street alongside of the back yards of private residences, one of which is a tenant house which shuts the church almost entirely from view, and whose back yard and out house are directly in front of the church door. Since the Anniversary Services, however, the money has been pledged nearly, and negotiations are now pending for its purchase and removal.

N. B.—The purchase was made Jan. 15th, 1873.—[J. W. L.

ANCIENT RELICS.

The Church is rich in these! Her REREDOS is preserved in the ancient lettering done in England in 1714. This Reredos was surmounted by the English Royal Monogram and Coat of Arms, which was removed during the Revolutionary War, and the American Spread Eagle was substituted; but this is no longer visible.

The HOLY COMMUNION SERVICE is of solid silver, the Flagon weighing four pounds. It was presented in 1745 by Mr. David LeGallais.

An ancient BRASS CHANDELIER, of great beauty, still hangs in the center of the original ceiling, which was the gift of John Elbridge, Esq., collector of the port of Bristol, England, in the year 1732.

THE ANNIVERSARY.

This was held on the Feast of St. Michael's and All Angels, September 29th, 1872. The dear old temple had been decorated by the ladies of the parish in a profusion of rare and beautiful flowers. The Altar, the Prayer Desk, the Pulpit and the old Chandelier were covered almost; while the Font was a vast pyramid of exotics, which covered and filled it, leaving simply room enough for the baptismal water, which was used in the afternoon. From every window and arch hung beautiful baskets of flowers, and a lovely cross of white flowers stood on the altar.

Morning prayer was said at 10 1-2 o'clock, at which the rector was assisted by the Rev. Edwin B. Chase, rector of St. Peter's Church, Cambridge. After the Ante Communion, an "All Saints" service was held,—the rector reading the necrology of all the honored dead which the church records contained from the year 1716, being 625. The Holy Communion was then celebrated by the Rev. Mr. Chase, who was a former rector. At this service many former communicants were present, and with glad hearts joined in the "Communion of Saints."

In the afternoon a Children's Service was held, at which the rector received six into "the Flock of Christ" by the Sacrament of Baptism, and the Rev. Mr. Chase made an address. The different Sunday School classes each then came forward to the chancel rail and made offerings of beautiful Illuminated Scripture Texts, in frames, for the adorning of the walls of the Chapel. Two fine photographs—one of the Rev. Mr. Chase, the other of the Rev. Mr. Woodbridge, former rector—were also presented.

In the evening, Evening Prayer was said, the rector being assisted by the Rev. Mr. Chase and the Rev. W. DeOrville Doty, rector of St. Paul's Church, Waterloo, N. Y., whose wife was formerly a Sunday School scholar of St. Michael's. Then followed the sermon, to which the vast congregation, filling all parts of the house, clear up to the chancel rail and standing upon the gallery stairs, in the vestibule, and even out upon the steps and porch, listened with unabated interest for an hour. Indeed, such was the interest manifested in this service by the

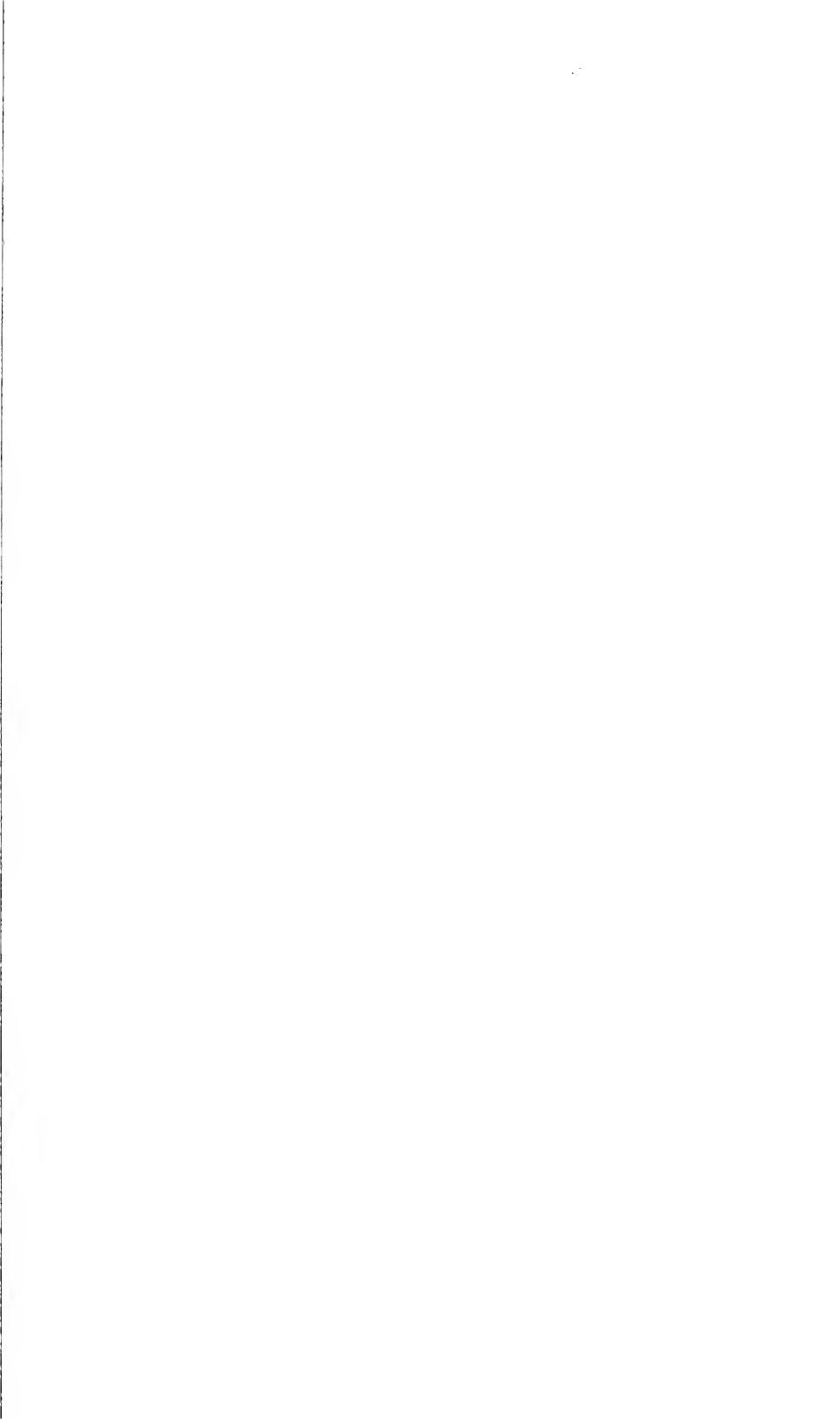
townspeople and many of the residents of Salem, that many persons were unable even to gain an entrance into the church, who attempted to do so. The offertory through the day was devoted to a rectory saving fund, and the congregation responded liberally.

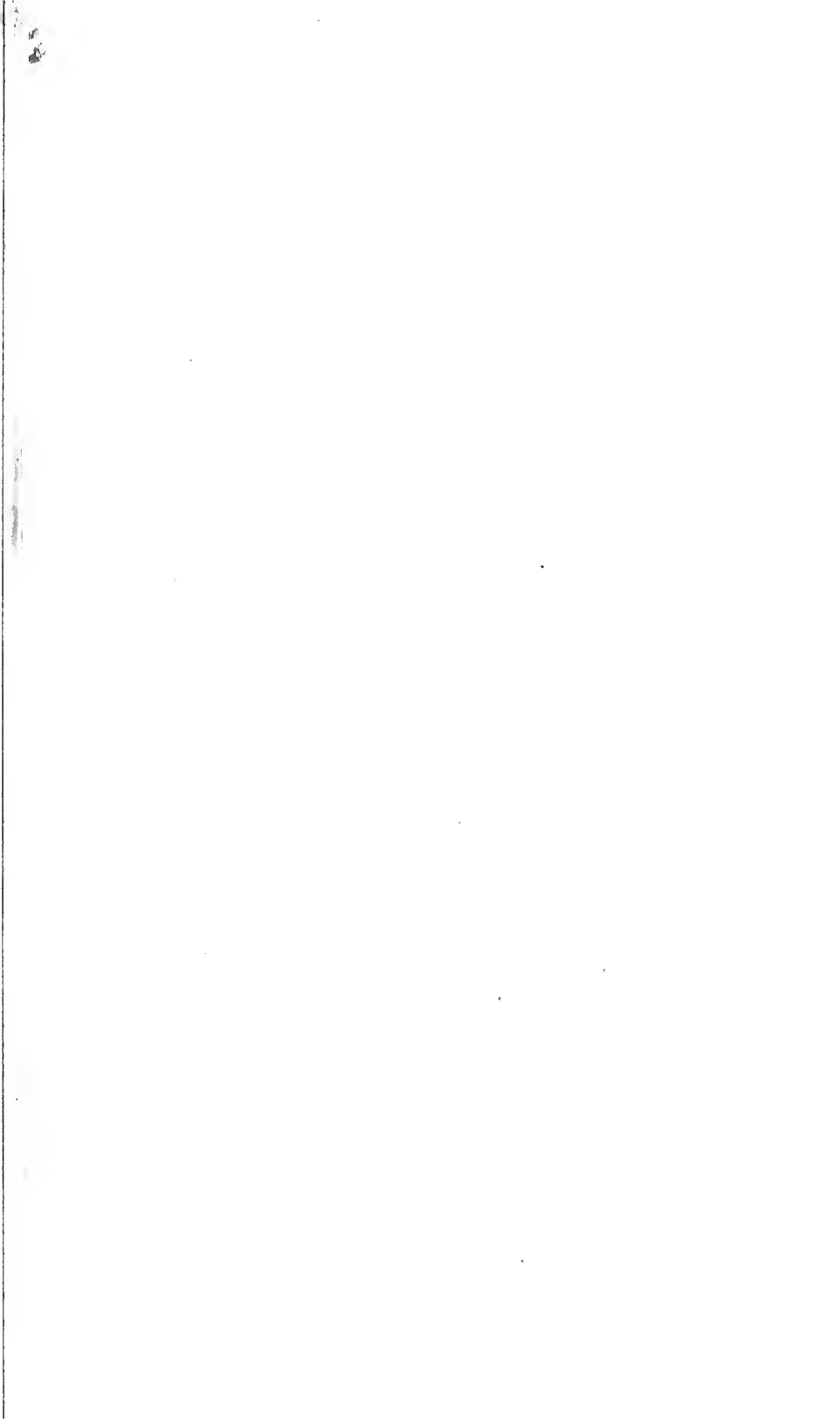
Thus ended a *red letter* day for "Old St. Michael's," long to be remembered by all who were privileged to participate therein.

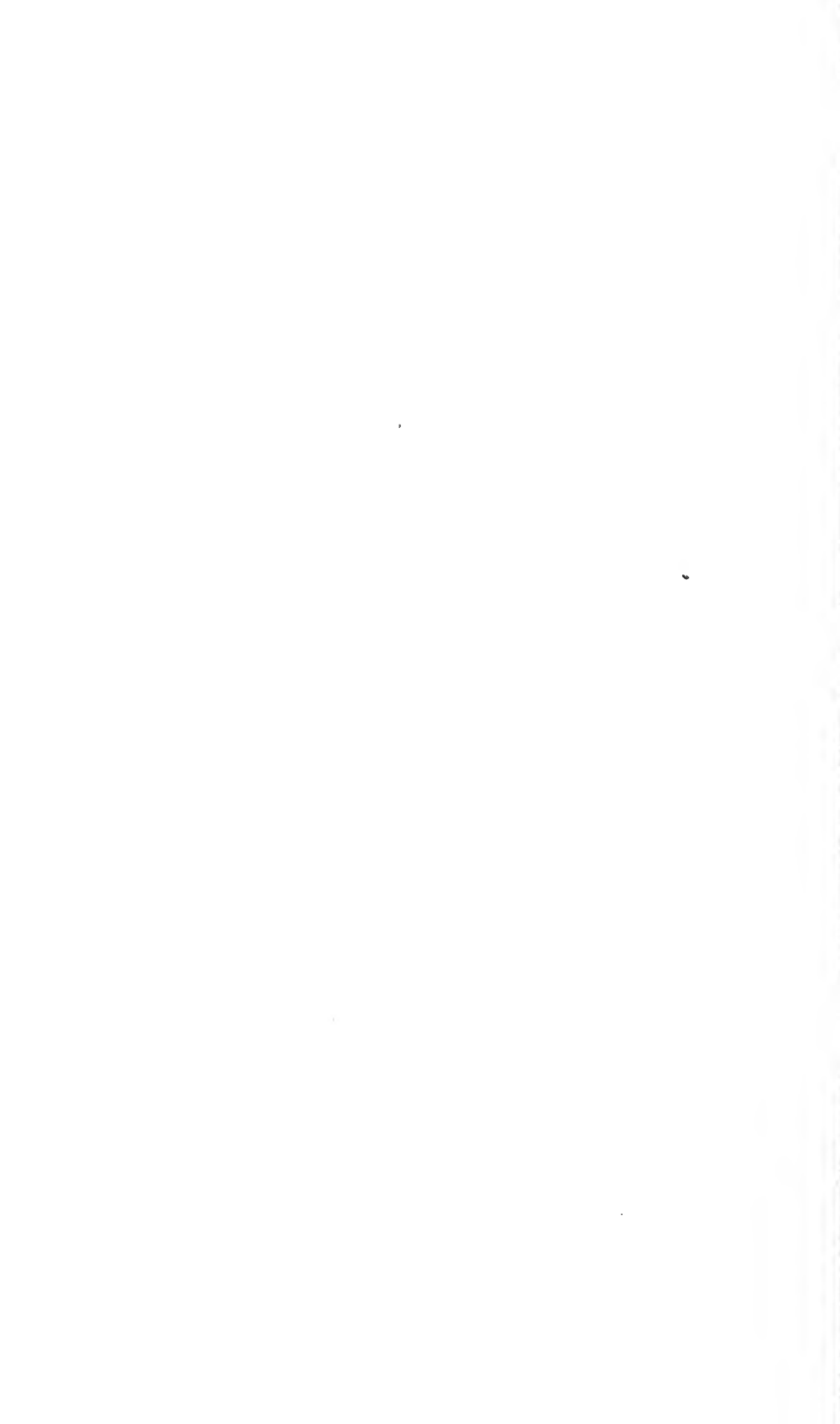
RECTORY.

Since the above was in type, two Elect Christian ladies of the Parish, have purchased the estate west of the church, known as the Powers Estate, and after erecting a fine Rectory thereon, will present it to the church, as a memorial of their mother, Mrs. EUNICE HOOPER. This record we make in heartfelt gratitude to God, and praying the choicest blessing of Christ upon the donors forever.











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